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PRIVATE ROOM

THE CLERGY REVIEW

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IMPORTANT NOTICE, see page 432

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THE PEOPLE AND THE LITURGY

BY THE VERY REV. CANON E. J. MAHONEY, D.D.

FAILING any good definition of the meaning of liturgical worship, many adopt the description given in Canon 1256: "cultus si deferatur nomine Ecclesiae a personis legitime ad hoc deputatis et per actus ex Ecclesiae institutione Deo, Sanctis ac Beatis tantum exhibendis dicitur *publicus*; sin minus *privatus*." The terms of this canon are really wider than what is commonly meant by "liturgical worship." In a Eucharistic Congress bishops, clergy and laity from all over the world may join with the Legate in vernacular devotions. Would anyone in his senses call this private prayer? It is obviously public and well within the terms of Canon 1256. The Leonine prayers after Low Mass are likewise said by an official person, *nomine Ecclesiae*, and they are public prayer. If neither of these examples is properly speaking "liturgical" prayer, we have to seek the meaning of the word in some specific quality which the public prayer of the Church in its generic sense lacks, and this quality can only be discovered in the fact that certain public prayers and rites are *traditional*; they are enshrined in the Missal, Breviary, Ritual and Pontifical. Whether this analysis of the word is correct or not, it is in this sense that the word "liturgy" is used in course of this article.

St. Francis de Sales urged Philothea to frequent the public offices of the Church on Sundays and Festivals: "You will by this means experience a thousand delights of devotion, as St. Augustine did, who bears witness in his Confessions that when he heard the divine office at the beginning of his conversion his heart melted in sweetness and his eyes in tears of piety. And

then (that I may say it once for all) there is always more profit and consolation in the public offices of the Church than in private exercises, God having thus ordained that common prayer should be preferred to every other kind of prayer."¹

What is loosely called the *liturgical movement* is the concerted effort to restore these traditional forms to common use amongst the faithful. Like every good thing, it is liable to be exaggerated by a few enthusiasts, and exaggeration is amongst the chief obstacles in the path of the movement. We see it, for example, in the outlook of the person who regards all non-liturgical prayers and devotions as an adulteration of the pure milk of Christian piety; they are to be tolerated, rather contemptuously, for the sake of poor, ignorant or half-witted people who cannot rise to anything better. There is, we gather, no true Christian piety, apart from these traditional forms, but only a weak imitation. This attitude is the reverse of all that the liturgy stands for, and is utterly foreign to the spirit of Christ and the simplicity of the gospel. St. Francis de Sales, in the chapter already quoted, continues: "I say the same for all kinds of prayer and public devotion, and in these we ought as much as possible to set a good example for the edification of our neighbour, and show our affection for the glory of God and the common good." A modern enthusiast for the liturgy writes in a similar strain: "There could be no greater mistake than that of discarding the valuable elements in the spiritual life of the people for the sake of the liturgy."²

The substance of public prayer and worship in the Church, as distinct from its forms, is a necessary accompaniment to the doctrine of the Church being the Mystical Body of Christ, of Whom we are all members. It is because this great doctrine is becoming better understood that liturgical interest has revived in these days. The faithful share in the Priesthood of Christ, since by the character of Baptism they are incorporated in Christ and are specially deputed, as St. Thomas teaches,³ for the worship of God. The spiritual activities which the Church, as a body, is performing in the world are the activities of Christ and not merely of separate individuals. This is most profoundly true of the Mass, the Liturgy *par excellence*. It is the sacrifice of Christ which is being offered by the whole Church—*nos servi tui sed et plebs tua sancta—meum ac vestrum sacrificium*. The inner spiritual meaning of Catholic Action, the co-operation of the laity in the apostolate of the hierarchy, is precisely this.

Now, the ordinary good devout Catholic, who has never heard of the liturgical movement, or who regards it—perhaps with some justification—as a modern fad, has usually preserved in his spiritual life all that is substantial in this idea of membership of Christ in the Church. These Catholics pass their lives

¹ *Devout Life*, Part I, chapter xv.

² Guardini, *Spirit of the Liturgy*, p. 8.

³ *Summa Theol.*, III, q. 63, art. 3.

strengthened by the conviction that they are never alone in their search for God, but are sustained and nourished by the Church of which they form a part. They may never open a Missal at Mass, but in reciting the Rosary, or in their mental reflections, they actively assist in the Divine Mysteries: they offer the sacrifice with the priest and they are offered with it. Their Christian solidarity, as members of one Body, is proved by their acts of charity towards each other and by their material support of divine worship, which is often more generous than that of the liturgically minded. In a word, they may actually have much more of the *spirit* of the liturgy than the excellent person who is following the *letter* in Missal, Breviary or Ritual.

All this is true, we think, of the majority of good practising Catholics. Of some it is not true. Their prayers and devotions and exercises of piety are selfish and individualistic. They are ploughing a lonely furrow with their novenas for this and the other personal need, and they prefer the non-liturgical type of prayer because it resembles more closely, very often, the private devotions to which they are accustomed. The aim of the liturgical movement is twofold: in the case of these latter, who are distinctly the minority, the great ideas enshrined in the doctrine of the Mystical Body of Christ, Christ living and acting in His members, will come as a revelation. They will be taken out of themselves and will discover, by the use of liturgical texts, that prayer also consists of praise, adoration, and thanksgiving and is not merely petition; that the social and corporate side of divine worship predominates in the traditional prayers and rites of the Church; that the life of Christ, from Bethlehem to Calvary, is lived through again each year by all His members, and portrayed vividly before their senses in the seasons of the liturgical year.

For the others, the majority, who already possess the substance of these ideas, the aim of the liturgical movement is to adorn what they already have; to make them more conscious of what it means to be a member of a Body which has been living with the life of Christ for nearly two thousand years; to make more explicit and more active the part they have always enjoyed in the public and corporate worship of God. The rule *lex orandi lex credendi* will be exhibited for them in the prayers of the Missal, or in the new feasts which the Church institutes to stress some doctrine likely to be forgotten. Their familiarity with the Holy Scriptures and with the lives of the Saints will grow imperceptibly. The indefectibility of the Church, and the unchanging character of its doctrine, will be brought home to their minds in the use of forms which have come down to us, many of them, from the early Church. Those who are capable of appreciating the beauty of restraint will find it in the noble collects of the Missal and in the dignity of all the ceremonies of the Roman Rite. This is something of what Pope Pius X meant in saying that active participation in the Holy Mysteries and in the public and solemn prayer of the Church is the primary

and indispensable source of a true Christian spirit.⁴ A knowledge of the liturgical prayers and rites of the Church will, as Benedict XV said, nourish the piety of the faithful, strengthen their faith, and teach them to live lives of perfection.

How is this desirable result to be brought about? It is a vast subject with many aspects, but it is at least possible to mention one or two things which are obstacles to the movement. We would put, first, as being radically the opposite of all that the liturgy means, the destruction of a popular service, in which all can join, for a liturgical one confined to a few chosen experts. The Rosary or the Jesus Psalter, for example, heartily recited by the whole congregation, is nearer to the reality of public worship than Vespers sung by a select choir who, no doubt, together with a few altar servers, are thoroughly enjoying themselves. The papal commendations of liturgical worship suppose that the people are taking part. It is a herculean task to get them to take part, but well worth the effort. They can be taught Sunday Compline, which is practically invariable, exactly as they are taught the ordinary Benediction chants. The same applies to the Mass. Very effective children's Masses exist in which all join in vernacular singing; the words correspond sufficiently to the actions of the priest at the altar. It would, we think, be a retrograde step to replace this congregational act by a Mass in which the children do not join. It has been proved that it is comparatively easy to teach children a plainsong Common and the Mass responses. Plainsong has become almost synonymous with liturgical revival, but it is regarded in some quarters as a type of music which can be executed only by trained singers, led by a *maestro* conducting the performance with a rapt expression and the most extraordinary manual dexterity. Conducting a Symphony Orchestra seems easy by comparison. As we regard the matter, the introduction of plainsong favours a love for the liturgy only because it is possible for the people to join in the singing of a plainsong Common, whereas they cannot join in the singing of *Turner in F*. If it is restricted to a trained choir, the people remain "dumb spectators and outsiders," as the present Pope has described them.⁵ With a body of singers acting as a background or assistance to the rest, and by repeating the same chants each Sunday, a congregation can be taught to sing the Common and the responses.

Another type of obstacle is the antiquarian liturgist. We do not mean that research into the history of Roman and other liturgies is to be discouraged amongst the people; on the contrary, it is a most absorbing and profitable study. It becomes an obstacle to the popular appreciation of liturgical worship, and its spiritual value, if love for the liturgy is represented as the love of an antiquarian for some quaint old customs of the past. It is seen, for example, in the person who would like to have the externals of the Mass, the vestments and the appoint-

⁴ *Motu Proprio*, November 22nd, 1903.

⁵ *Divini Cultus*, December 20th, 1908.

ments of the altar, as they were in the Catacombs, or in an early Christian basilica, or in a mediæval parish church. A great love for the beauty of divine worship, of the altar and of the priestly vestments, always accompanies liturgical zeal, but the body is much more than the raiment. If the liturgical laws at present in force are accurately observed, the result will usually be beautiful and harmonious, though it is liturgically a matter of complete indifference whether a chasuble is ancient or modern in shape. A similar antiquarian type of mind is often violently opposed to any change or development in traditional ecclesiastical rites. We have known people go pale with horror at the mere suggestion of adding a Saint's name to the Canon of the Mass. Who is to say what period is to be chosen as the final stage of development in the liturgy? There are portions of the Canon of the Mass which were pure novelties when introduced by Gregory the Great. Some modern offices and Masses have rather departed from ancient models. On the other hand, some parts of very ancient "prosper," for example, certain Sunday Epistles, are manifestly unsuitable. An excessive antiquarian zeal in matters liturgical sometimes takes a more offensive form, when it is supposed that there is something not quite authentically Christian about forms of public worship which were unknown to our forefathers of the first three centuries. It is certainly unpleasantly reminiscent of the attitude of all Protestant reformers and is the reverse of all that the Church stands for. The liturgy is the action and the voice of the living Church of God, and any attempt to regard it as an antiquarian survival is a really serious obstacle to popularizing it amongst the people.

Undoubtedly, a grave but not insurmountable obstacle is the Latin tongue. The Church, for weighty reasons, is opposed to the use of the vernacular, and it is altogether unlikely that this attitude will be changed in the near future. The difficulty is overcome by the use of translations, and there are a number of cheap extracts from the *Missal*, *Breviary* and *Ritual* published by the Catholic Truth Society. With these as a basis of exposition, the people may acquire an adequate knowledge of the commoner liturgical rites. The custom of the people answering the Latin responses at Low Mass with the server is spreading and is particularly suited to small congregations.⁶ It has, in fact, been noted by many observers that it is easier in the smaller parishes to secure interest in the liturgy and public participation in the Offices; there are no strong vested rights or customs to be overcome in such places.

Another obstacle consists in the introduction of liturgical worship after the manner of a revolution or an upheaval. The liturgical movement is growing, whether we like it or not, but like any growth it must be slow and imperceptible if it is going to be lasting and healthy. The sudden dismissal of a mixed choir, or the startling introduction of plainsong to the exclusion of all else, or the abandonment of some dearly loved popular

⁶ Cf. CLERGY REVIEW, VI, 235; VIII, 328.

devotion in favour of Vespers, will inevitably stir up determined opposition. The familiar rule should be observed—*festina lente*. A Gregorian *Credo* first, then the singing of the shorter responses by the congregation, and so on; Vespers occasionally, then once a month, then every other Sunday.

The movement can be helped along on the positive side by getting very clear in our own minds what it is we are aiming at. “Ante omnia considerandus est finis et secundum finem dirigendus est cursus.” The end desired must always be the salvation of the people, and translated into the terms of our present discussion this means that it must be our endeavour to foster the faith and the charity and the piety of the masses of the people by gradually directing their minds and hearts towards suitable liturgical devotions. They love processions because they feel they are actively taking part in something. Why should they not take part in Rogation processions—the responses to the Litany are simple enough; or in the procession on Palm Sunday and Candlemas? Pious Confraternities attract them because they feel they belong to an organization and are part of its life. Why should not this identical spirit be developed so as to make them more conscious of their membership of the Church and of their part in its worship, especially in the Mass. Even a modest attempt to direct the interest of the people in this direction will open an inexhaustible store of material for sermons and instructions; explanations of the prayers and rites of the Mass and appropriate references to the Collects of the Missal, will create a natural desire to follow the priest more closely by using a Missal: the variety obtained by the different “methods” of assisting at Mass will be found in the variety of the proper and of the liturgical Seasons. Sermons and instructions on the Sacraments could take the form of explaining the text of the Ritual. Some understanding, for example, of the rite of Baptism might induce the faithful to be present themselves when Baptism is administered and to renew their own baptismal promises.

Of more immediate value as, so to speak, propaganda, is the idea of a liturgical week, on the lines of the many Conferences which take place annually. Schemes of this sort will only interest a very few, but indirectly the enthusiasm of the few will affect the masses, and it is with the masses of ordinary people that a priest is chiefly concerned. Many popular Catholic periodicals now make a regular feature of the liturgy, and there are journals devoted entirely to the subject, such as *Music and Liturgy* or *Magnificat* in England, *Orate Fratres* in America, *Questions Liturgiques et Paroissiales* in Belgium.

Catholic Action—the participation of the laity in the apostolate of the hierarchy—is very much discussed at the moment, and there is a lamentable tendency to call everything Catholic Action. It cannot, at least, be denied that the public liturgical worship of God, particularly the Sacrifice of the Mass, chiefly depends upon the ecclesiastical hierarchy. If the laity can be brought to take their proper share in the liturgy we may justly hope that it will

be the means of stressing the inner and spiritual meaning of Catholic Action, without which all its external organization is arid and lifeless. The co-operation between priest and people in the most sacred acts of religion will be the source and spring of all the other activities of the apostolate, which it is the purpose of Catholic Action to strengthen and develop.

The Editor of the CLERGY REVIEW knows that many priests, not necessarily liturgical scholars, have had considerable success in developing popular liturgical devotion amongst the people in their parishes, and it is hoped that their experience will be put at the disposal of their brethren in the correspondence columns of this journal. Also adverse criticism of the means taken to promote the liturgical movement will be welcomed, since there is no better way of discovering the truth and discerning error than free and open discussion.

THE SEVEN SORROWS OF OUR BLESSED LADY

BY THE REV. JAMES E. HATHWAY.

IN amplification of a reply concerning the origin of the two feasts of the Seven Sorrows of our Blessed Lady, given in the CLERGY REVIEW (March, 1937), the following notes may be of interest.

The devotion to Our Lady of Sorrows originated with the Seven Holy Founders of the Servite Order, who, in 1239, five years after they had established themselves on Monte Senario, chose as their principal devotion the Sorrows of our Lady standing beneath the Cross. The two festivals in honour of Our Lady of Sorrows, or the Compassion of Mary, were instituted for different reasons.

(a) FRIDAY AFTER PASSION SUNDAY.

This feast did not originate with the Servites. It was a local feast instituted by a provincial synod of Cologne in 1413 in reparation for the destruction of crucifixes and for the defilement of a statue of Jesus and Mary, which had been perpetrated by the followers of John Huss. It was kept on a variety of days—mostly around Eastertide—and at first the number of Sorrows commemorated also varied. The festival gradually spread throughout Southern Europe and it was granted to various places and congregations. Finally, it was fixed for the German Empire on the day on which we now celebrate it. Pope Benedict XIII extended the festival to the whole Church by a Decree of April 22nd, 1727, and gave it the title of "Septem Dolorum B. Mariae Virginis."

(b) THE FESTIVAL OF SEPTEMBER 15TH.

This feast was first granted to the Servites in 1668, and from the beginning its purpose has been to commemorate the popular devotion to Our Lady of Sorrows. It also gradually extended to other congregations (e.g., the Passionists) and places (e.g., Spain in 1735). Pope Pius VII, on his return from exile in France, by a decree of September 18th, 1814, made it of obligation for the universal Church. His reason was to commemorate his own sufferings and those of the Church during his imprisonment and exile under Napoleon, and to thank our Blessed Lady for his release. He also noted in the decree that this festival was to be observed without prejudice to that of the Friday after Passion Sunday. Pope Pius X raised the festival to the rank of a double of the second class (May 13th, 1908) and later, on the reform of the Breviary and Missal in 1911, he fixed the festival on September 15th. These festivals are unknown to the Eastern Churches, but the Ruthenians keep a similar feast on the Friday after Corpus Christi (Cf. *Catholic Encyclopædia*: "Sorrows of Blessed Virgin").

The two feasts are different in certain ways. The Feast of

Passiontide has the *Stabat Mater* in the Office as well as the Sequence in the Mass, while that of September has separate hymns for the Office. The feast of September has the psalms of the Common of our Lady for Vespers, while that of Passiontide takes them from the Vespers of Maundy Thursday.

* * * * *

Devotion to Our Lady of Sorrows should be of special interest to us who dwell in England. During the reign of Elizabeth an English force, under the leadership of Lord Howard and Lord Essex, attacked the town of Cadiz. In the cathedral church of that city there was in those days a much revered statue of our Lady. Our countrymen, to their shame, dragged this statue from its place and, after subjecting it to all kinds of indignities, they hacked the image of the Divine Child out of His Mother's arms, then affixed a rope to the neck of the mutilated statue, dragged it through the streets and left it on a dung-hill. After the departure of the English, a certain Spanish countess took the statue and cared for it; but the English students of the College at Valladolid considered that Englishmen should make reparation for this insult to God's holy Mother. Accordingly they obtained possession of the statue and placed it in a position of honour in the College Chapel.

It arrived at the College on September 7th, and the then Queen of Spain kneeling received it: for she said that as a Queen (Elizabeth) had insulted the Queen of Heaven, it was fitting that a Queen (of Spain) should make reparation. It was decided to keep a festival of reparation under the title of S. Maria Vulnerata on the Sunday after the birthday of our Lady; this was altered to the Sunday after the Immaculate Conception, since the students were usually on vacation in September. In 1929 the third Sunday of Advent, on which 136 of our martyrs were beatified, was that Sunday. It is interesting to note that some of these martyrs were students of the College at Valladolid and had prayed before this mutilated statue.

A further reason for this devotion should be that Pope Leo XIII placed the conversion of our country under the patronage of Our Lady of Sorrows. It seems more than a coincidence, also, that the open-air Mass to commemorate the centenary of Catholic Emancipation should have been celebrated at Westminster on this very day, September 15th, in 1929. It may also be of interest to note than an altar was dedicated to our Lady at St. Edmund's College (in the Divines' Oratory) in 1915 to beg our Lady to preserve England from invasion in the Great War, and that the late Cardinal Bourne also erected and dedicated the Galilee Chapel at the same College, under the same title, in thanksgiving for this preservation in 1922 (Cf. the mural tablets in these places).

Further instances could be given of such coincidences, but these are given in the hope that they may inspire greater devotion amongst us to our Blessed Lady under this title.

HOMILETICS

Second Sunday of Advent.

ST. JOHN THE BAPTIST—HUMILITY.

(i.) *St. John the Baptist*, so prominent still in the Advent Sunday Gospels, was prominent in the piety of the faithful during the early Middle Ages. The Lateran Basilica, the mother of churches of the city and of the world, is dedicated to him (not, as is sometimes supposed, to the Evangelist). He is an obvious figure for Advent as (1) preparing the way of Christ into our souls by penance; (2) teaching *humility* as the approach to God. Note the similarities between his birth and that of Christ, both promised and waited for, both announced by an angel, both have a feast in the Church. Note also the attraction of a saint. He appears as a strange and unsympathetic figure in the desert, an extreme ascetic, preaching an unpalatable doctrine. Yet all are attracted to him, soldiers, civil servants, ordinary people both good and bad; and in spite of being called worms, etc.; so much so that a sect of his followers long continued in Palestine notwithstanding his own self-renunciation in favour of Christ. From being a great popular figure he died in obscurity. Amongst other things it was because of his humility and self-abasement that he merited the commendation of Christ: there is none greater born of women. We may see, perhaps, in the rather small esteem in which he is held to-day by the pious (has he any "clients"?), the chief characteristic of his sanctity.

(ii.) *Humility recognizes the truth.* (a) "I am not Christ . . . Elias . . . one of the prophets." Most men and women try to appear better than they really are, e.g., social status, wealth, learning, beauty, even sanctity. Pretence runs through our modern life and sometimes invades the sanctuary; imitation marble, imitation candles. God becoming man was content to appear less than He really was. For us, the first beginnings of humility consist in being content for others to recognize us as we are in God's sight. It is often painful, in fact, as we say, "humiliating." (b) "I am not worthy to loose the latchet of His shoe." A further stage of humility, always recognising the truth, is to resist being jealous or envious of others. Their good qualities are ultimately God's gifts and are used, or should be, for God's interests. People sometimes rather resent the good being done by others for the cause of Christ.

(iii.) *I must decrease and He must increase.* It is naturally a bitter thing for a popular religious leader to see his converts and followers desert him for another. St. John was glad and, provided Christ increased, he was content to decrease. (a) A degree of humility, which rather few attain, consists in spending our lives doing all the good we can for God, but *not caring who gets the credit*. It is the acid test whether our motive is self-love or love of God, e.g., various kinds of assistance in the church, choir or sanctuary: it is work usually done *gratis*, but the less perfect expect to be paid in recognition, attention or praise.

(b) A still higher degree of humility will welcome personal humiliations which God sends us and even seek them. This is difficult except for great saints. For most of us, it is necessary to learn to walk before we can run. We shall have made great progress if we try to practise humility as indicated in ii. (a) and (b) and iii. (a). The whole burden of Christ's teaching from His birth to the tomb was the necessity of humility and self-abnegation on the part of all His followers. "Be appeased, O Lord, by the sacrifices and prayers of our humility" (Secret).

READINGS :

Farges, *The Ordinary Ways of the Spiritual Life*, p. 130 seq.
(Burns Oates & Washbourne).

Rodriguez, *Christian Perfection* (abridged), Bk. II, part xi.
(Burns Oates & Washbourne).

Third Sunday in Advent.

OUR LADY IN ADVENT.

(i.) *Our Lady's association with Christ* is nowhere more evident than in the Gospel story of the Nativity. They found the child with Mary His Mother. The commonest patristic reference to her is as the Second Eve. Eve co-operated in the sin of Adam, and Mary in the redemption of Christ the second Adam. Christ's position as mediator is unique and supreme as God made man. Mary's position is also unique in a different sense, owing to her Divine Maternity and Immaculate Conception. She freely co-operated in the work of our Redemption by consenting to the angel's message and, therefore, had a unique part in *acquiring* for men all the graces which have come to them through Christ. In *distributing* these graces to men she also mediates by her intercession. A preacher need have no fear of erring by exaggeration in attributing to our Lady a universal mediation of intercession, in obtaining for each of us every gift of God, provided it is remembered that she herself was redeemed by Christ and that the prerogative of "universal mediation" belongs to her because God has so willed.

(ii.) *In Advent* the liturgy is centred upon the coming feast of the Nativity, the coming of God to man and of man to God. *O admirabile commercium.* Our Lady, because of her part in this mystery, has also a notable share in the liturgy during this season. (a) The Mass of Wednesday in Ember Week (Station, *S. Mary Major*) is in her honour and is substantially identical with the First Votive Mass in *Sabbato*, and with that for the ancient feast (now only *pro aliquibus locis*) of *Our Lady's Expectation*. It is known as the *Missa Aurea* and is a perfect liturgical composition, celebrated in many places with unusual external solemnity. On Friday in Ember Week the Gospel narrates the story of the Visitation. (b) The prayer *Deus qui*, proper to this season, stresses the Divine Maternity and links it with her intercession for us. (c) Numerous feasts of our Lady occur: December 18th, *Our Lady's Expectation* is, in reality, a duplicate of the *Feast of the Annunciation*; December 10th, *The Holy House of Loreto*. In the universal calendar the

Immaculate Conception dominates all other commemorations of our Lady at this time and definitely associates her with Advent. These texts supply abundant material for illustrating her position in the divine plan for our redemption. Cf. especially the *Alma Redemptoris*. The musically inclined may delight in the chant of the *Missa Aurea* and of the Offertory *Ave Maria* of the fourth Sunday of Advent, used in most Masses of our Lady. A sermon about our Lady on *Gaudete* Sunday is quite in keeping with the mind of the Church, in addition to this day being within the Immaculate Conception Octave: *Gaudens gaudebo in Domino*.

(iii.) *Rejoice* (a) in her victory over Satan. Cf. Genesis iii. 15; St. Paul, commenting in a difficult text, Galatians iii. 16, writes: "He saith not, and to his seeds as of many, but as of one, and to thy seed which is Christ." We might add: "He saith not I will put enmities between thee and the women as of many, but between thee and the woman, as of one, which is His Mother." In these days the powers of evil are rising against the Church; she will crush them again *natura mirante*. (b) *Rejoice* in the full inheritance of our Catholic faith. The piety of the uneducated faithful has, if anything, kept ahead of the less venturesome theologians, in reliance on her mediation. Fear of offending the prejudices of Protestants (who, in any case, will always be offended at something) must not lead us, as it were, to separate a Child from its Mother—the most unnatural of all divorces. (c) *Rejoice* in our own share of association with Christ's redemption, making up the things that are wanting (Coloss. i. 24). Cf. *Secret* which speaks of the sacrifice of our devotion completing the sacred mysteries. It is similar though immeasurably inferior to her association with Christ. But she is a creature like us.

READINGS :

Northcote, *Mary in the Gospels*, Lecture III (Burns Oates & Washbourne).

Orchard, *Cult of Our Lady*, Ch. VI (Williams & Norgate).

Bellanti, *Our Blessed Lady*, Ch. XI (Cambridge Summer School, Burns Oates & Washbourne, 1934).

Fourth Sunday of Advent.

RORATE COELI.

(i.) *Isaias* is used throughout Advent. Amongst the many prophecies of the coming Messias is the reference to Cyrus in Ch. xlvi. 8. It fell to him, whether because he was a monotheist or for political reasons, to favour the return of the Jews from captivity to Jerusalem. Through him God answered the prayers of His people: a type of our deliverance by Christ. The earth moistened with dew from Heaven brings forth *justice* and *salvation*, abstract ideas rendered by the Vulgate in the concrete—the Just One, the Saviour. Justice and Salvation sum up, in fact, the burden of all the Messianic prophecies. Rain will fall on the parched earth which will open and bring forth

a Saviour; a poetic conception, indeed, but presenting powerfully the union of God and man, earth and heaven, in the Incarnation. "Descendet in uterum Virginis, sicut imber super gramen" (Christmas Eve, *Benedictus antiphon*). "Descendet Dominus sicut pluvia in vellus" (Resp. lect. iii., feria 3a, III Adventus). Cf. Root of Jesse, *Romans* xv. 12 and *Isaias* xi. 10.

(ii.) *The birth of Christ in our souls* is the immediate object of our Advent preparation. Like every other feast, Christmas is something more than a mere commemoration of a past event. (a) We are, as it were, dry and parched, longing for this heavenly dew. Psalm lxii., *Deus Deus meus*: for Thee my soul hath thirsted . . . in a desert land . . . where there is no water. Spiritual writers dwell on the *aridity* which is the lot of souls advanced in perfection. For most of us, our lack of devotion and of savour for the things of God is due to much simpler reasons: lack of mortification; lack of reflection; speed and hurry of modern life affecting even our relations with God; people do not linger on quietly after Mass or Communion as they used. If there is one season of the year in which we may recapture, in all its simplicity, some idea of God's love, it is the feast of Christmas. Dew will not fall on the earth buried under rocks. Truly Thou art a hidden God. He is hiding in order that we may seek for Him. (b) We are, very often, in the *captivity of sin*, tightly bound to bad habits, sensuality, self-love. From all these bonds Christ is offering us an escape.

(iii.) *The Advent antiphons* express these and similar ideas forcefully. Cf. the Lauds antiphons on the *ferias* during the week preceding Christmas. Most of all is the longing of the soul for God portrayed in the series of "O" antiphons, which supply a variety of material suitable for explanation in Advent sermons. Like the "Hail Mary" the text is due partly to the inspiration of the Holy Spirit in the Scriptural extract, partly to the Church of God in the concluding petition: teach us the way of prudence, redeem us with an outstretched arm, enlighten those who are in the shadow of death, deliver us who are formed from the clay of the earth. All these and similar aspirations are a faithful echo of the rather enigmatic "Maranatha" of St. Paul and the early Christians (I Cor. xvi. 22). Cf. *Apocalypse* xxii. 17 and 20, "Come Lord Jesus."

READINGS :

Gueranger, *Liturgical Year*, Advent.

Revue Apologétique, 1929, Vol. XLIX, p. 671.

Christmas.

MIDNIGHT MASS.

(i.) *Unlike other night offices*, e.g., Easter, when the Mass concluded the vigil, the origin of Midnight Mass at Christmas, at the Station of St. Mary Major, was apparently to celebrate the victory of the Church over the Nestorian heresy. The Divinity of Christ is evident in the psalms which compose the proper of the Mass, and the epistle and Gospel were the texts most com-

monly invoked in the controversies with Nestorius. The chief Church of our Lady, also styled "ad Praesepe" because of its chief relic, the crib, was an obvious choice, since the Divine Maternity of our Lady (theotokos) was established at Ephesus.

(ii.) *Adeste Fideles*. For a variety of reasons, Midnight Mass is attended by a throng of people, good, bad and indifferent, including many non-Catholics. They have been drawn by God to be present at the Sacred Mysteries on this holy night, like the shepherds and kings drawn to Bethlehem. God became man to save them all. For a few minutes they must forget every other consideration and each one must think of only two things: his soul and God. In Bethlehem, on that night, the people were thinking of everything except the one event that mattered.

(a) *Practising Catholics*. "To you it is given to know the mystery of the Kingdom of God." God assumed human nature in order to give men a share in His Divinity. Being in a state of grace they are living members of His Body. Christ is living in them and that life is a leaven which should transform the world. To them the figure of Christ in the Crib is familiar, and they are trying, however remissly, to imitate Him. Renew again their faith and love for Christ. "May we be found like unto Him in Whom our nature is united to Thee" (Secret).

(b) *Lax Catholics*. For them the Divine Infant has a special smile of welcome, even though, perhaps, they have not been in a church since last Christmas. He has a warning also. By next Christmas, maybe, they will have looked on Christ as their Judge. He has claims on them because He is God. If they are ashamed of Him, He will be ashamed of them when He comes again to judge the world. They must resolve, on this night, to serve and love Him more faithfully.

(c) *Non-Catholics* have, no doubt, heard many strange accusations against the Catholic Church. They have, at least, never heard that the Church has failed in proclaiming the Divinity of Christ. It was because St. Peter confessed "Thou art the Christ the Son of the Living God" that he was called the rock on which Christ built His Church, against which the gates of Hell shall never prevail. The Church, speaking in the name of Christ, teaches that every man must act according to his own conscience. Send forth thy light and thy truth into my soul. (Cf. Collect.) He is the true light enlightening every man that comes into this world. Each one, thinking only of his soul and God, should ask whether God, who came into this world to save men and to teach them the truth, has not left a living authority to teach in His name.

(iii.) *Venite Adoremus*. (a) Faith in Christ's Divinity: the words of Nicæa, contained in the Creed, are also in the *Adeste: Deum de Deo, Lumen de Lumine, Deum verum de Deo vero*. (b) Hope in Him for the salvation which He has brought to us and the determination to do our part in obtaining it. (c) Above everything, love for God, whose goodness and kindness has appeared to all men this night.

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NOTES ON RECENT WORK

I. MORAL THEOLOGY AND CANON LAW.

BY THE VERY REV. CANON E. J. MAHONEY, D.D.

The writings of P. Mersch, S.J., on the Mystical Body of Christ are now completed by his volume *Morale et Corps Mystique*,¹ which gathers together his articles on the moral aspect of the subject. Just as, in the order of being, our incorporation in Christ is the greatest gift we can receive from God, so also in the order of free human actions assisted by divine grace: the sublimation of self-interest in order to act as a member of Christ and an adoptive son of God is the grandest of human activities. This vital and spiritual principle is applied in various ways throughout the book. If Christ is the life of the world, there can be only one true religion, the religion of Christ, the Catholic religion; members of dissident sects possess, in what they have preserved of Christian truth, the potentiality of returning to the integral unity of the Catholic Church. A strong liturgical interest is present in Chapters IV and V. The prayer of Christ is continued in the prayer of the Church, the corporate prayer of Christ's members; the sacrifice of Christ is continued in the Mass which is offered by all the members of His Body. Social obligations, marriage obligations, the duty of obedience to authority, are all shown to fit in with the central thesis of our incorporation with Christ. The author succeeds in clothing with words a variety of pregnant ideas which most of us have had unexpressed in our minds, and both priests and laity may ponder on these reflections with great profit.

With the rather startling title, *Thunder Over Europe*,² Dr. Gigon, already well known as the author of *Ethics of Peace and War*, gives us a succinct and carefully arranged manual on modern political theories. He discusses such things as Democracy, Bolshevism, Fascism and Nazism in a quite impartial and objective manner, his object being to compare doctrine with doctrine, to weigh the pros and cons, in order to distinguish truth from error, good from evil, "to prove all things and hold fast that which is good." The references to Switzerland, the earliest of European democracies, are written with the warmth of feeling and the familiarity of one discussing his native land. He sees in the modern tendency towards centralization in that country a threat to its essential character as a federation of Cantons. The simple peasants of the Forest Cantons, binding

¹ Desclée de Brouwer, Musaeum Lessianum—Section Théologique, n. 34, 277 pages, 25 francs.

² Sands & Co. 124 pp. 3s. 6d.

themselves with their famous oath to resist the oppression of the Hapsburgs, were imbued with a deep religious spirit, and the millions of tourists lured by Lunn or the "Hotel Plan" to the famous lake of the Four Cantons can testify that the same spirit is still alive. Those early democrats were convinced of the necessity of recognizing the power and the authority of God, not only in their private lives but in the life of the State. "Those," he writes, "who try to impose on Switzerland a political government borrowed from abroad, are working against the mentality and tradition of the Swiss people, and are destroying the work of those to whom Switzerland owes her liberty and equality." The final chapter, "The Vital Issue," summarizes the Catholic doctrine on the relation between the family and the State, international rights, and the rights of the Church. The present chaos of fear and mutual suspicion between nations is due to the lack of Christian principles in their respective governments. The book is eminently suited for the use of study circles and, perhaps, a more appropriate title would secure for it a very wide circulation amongst them.

The considered opinion of Fr. McHugh, O.P., in favour of open propaganda of the *Safe Period*³ has led us to give particular attention to his plea, and the correspondence columns of this journal are still open to those who have any arguments in its favour. So far, we have discovered no reason for modifying our view.⁴ On the contrary, all the recent theological writers we have been able to consult support it. Gougnard's new edition of *De Matrimonio*,⁵ which is increased in size to the extent of about a hundred pages, contains a very full and informed criticism of the subject from pages 311-315. "Ob bonum sociale, animarum pastores methodum continentiae (periodicae) ne publice proponant; sed ab ea habitualiter sequenda, data occasione, avertant." Of more consequence than the opinion of theologians is an episcopal decree of the Bishop of Liège, May 7th, 1936, the first of the kind of which we have any knowledge: "Cum nostris diebus haud raro quaestio fiat de systemate quodam praecavendi conceptionem (quod sistema vocatur Ogino-Knaus) sacerdotes, ne videantur favere egoistico materialismo ubique grassanti, abstineant ab omni indiscreta expositione illius systematis in concionibus ad plebem necnon in coetibus et conventibus piarum associationum. Confessari in casibus extraordinariis solum illud sistema insinuare possunt poenitentibus qui, continentiae haud incapaces, in onanismum iam proclives fiunt ex metu, etiam legitimo, prolix abundantioris."⁶ A small brochure, entitled *Prudence et Réserve*, by Dr. Radermacher,⁷ is written with the purpose of counter-

³ CLERGY REVIEW, September, 1937, p. 358.

⁴ CLERGY REVIEW, April, 1937, p. 150; July, p. 274.

⁵ Editio Octava, Dessain. 1937. 682 pp. 57 francs.

⁶ Gougnard, *op. cit.*, page 315.

⁷ Second edition, tr. from the German, Casterman, Tournai, 1937.

acting the evil effects of excessive propaganda and it contains much useful information. In his view, it is a method which is still physiologically uncertain, but the theologian is not immediately concerned with this aspect of the matter which must be left to the medical profession.

A very useful recent collection of decisions of the Holy See on the use and abuse of marriage⁸ contains the full text, with a French variant, of the questions which resulted in the decree of the *Sacred Penitentiary*, June 16th, 1880, declaring that the confessor might cautiously indicate the existence of what was then regarded as a safe period to those married people who could not otherwise be deterred from the practice of onanism. We are given the text of twenty decisions from 1679 to *Casti Connubii* and a list of propositions drawn from those documents.

In days when theological and canonical treatises, especially on marriage, are getting larger and larger, it is a pleasant contrast to note an author who has always believed in slimming, namely, Chelodi.⁹ Both the writer and his editor are advocates of the Rota. In spite of some small additions to the previous edition, the work is distinguished, as are all the commentaries of Chelodi, by brevity and succinctness of statement. Accuracy does not suffer by this method, but is rather assisted. A good example is the elucidation of the extremely puzzling question of doubtful baptism in n. 80. The familiarity of the authors with the decisions of the Rota enables them to quote most effectively throughout the treatise the *de jure* portions of the Rota judgments, which are similarly distinguished for their brevity and clarity.

Though apparently published before the instruction of the *Congregation of the Sacraments* on the rules to be observed by diocesan tribunals, Dr. Tobin's thesis *De Officiali Curiae Diocesanae*¹⁰ is not lacking in any particular. It is a competent historical and practical dissertation on the subject. Dr. Stanton has done a useful piece of work, and filled a gap, by explaining very fully in his doctorate thesis the law on religious societies of men and women who live in community without vows, e.g., the Oratorians.¹¹

We have already recommended Bouscaren's *Canon Law Digest* as being, very likely, the best amongst a number of publications summarizing all the official decisions, relative to the canons of the Code, which have appeared since its promulgation. A second volume of this work¹² covers the ground again. Its chief feature

⁸ Batzill, O.S.B., *Decisiones Sanctae Sedis De Usu et Abusu Matrimonii*. Marietti, 1937. 39 pp. 4 lire.

⁹ *Ius Matrimoniale*, auctore Ioanne Chelodi. Editio Quarta recognita et aucta V. Dalpiaz. Trent, 1937.

¹⁰ Rome. Gregorian University. 1936. 252 pp.

¹¹ *De Societatibus in communi viventium sine votis*. Halifax. 1936.

¹² *Canon Law Digest*, Volume II. Bruce Publishing Company, Milwaukee. 313 pages.

is the abundant use made of Vols. XIV to XX of the *Decisions of the Sacred Roman Rota*. Other official documents are added, all of them in an English translation, including the *Instruction for Diocesan Matrimonial Tribunals*.

The *Diary of a Young Priest*, by George Bernanos,¹³ has received a generous welcome in the secular press. Apart from the priest's malady, which colours rather abnormally his outlook, there is much in this work of fiction which reflects the authentic life of a young country priest not only in France but anywhere. We may agree with some of his reflections or we may not, but they certainly stimulate thought, e.g., "Our democratic colleagues are very pleasant and full of zeal, but I find them just a little—how shall I put it?—a little bourgeois. And they are not really liked by the people. . . . The habit which begins in the seminary of receiving our daily bread from the hands of our superiors, like a dole, makes schoolboys of us, children to the very end of our lives. . . . Old priests are as hard as nails. Prudence is the final imprudence when by slow degrees it prepares the mind to do without God. . . . Those who believe that confession draws us into dangerous contact with women are very mistaken. Why, the liars and the obsessed among them inspire mostly pity, and the shame of the truly sincere is catching." Just one more little thrust: "that prosperous look of a special preacher at Low Mass."

II. HOLY SCRIPTURE.

BY THE VERY REV. MGR. CONSULTOR JOHN M. T. BARTON, D.D.,
Lic.S.Script.

Textual criticism is one of those subjects which are very important in themselves, which are held to be dull by not a few students, and which can be made interesting when they are treated by a master hand. Unfortunately, in the case of the New Testament text, acknowledged masters are all too few, and of those that exist, some are at small pains to make their subject interesting. Sir Frederick G. Kenyon, the late Director and Principal Librarian of the British Museum, has already shown in his earlier works of a popular kind, such as *Our Bible and the Ancient Manuscripts*, and *The Textual Criticism of the New Testament*, that he has the secret of awakening and sustaining interest and, in his recent work, *The Text of the Greek Bible*,¹ he once more gives evidence of his ability and enthusiasm. It is something of a feat to compress within the covers of one small volume much valuable information about books in the first three centuries, a tolerably complete account of the Septuagint version of the Old Testament, a list of all the principal manuscripts of the New Testament, a well-developed study of the versions and Fathers, a history of the printed text, a narrative of textual

¹³ Eng. Tr., Pamela Morris. Boriswood. 10s. 6d.

¹ Duckworth, London, 1937. pp. 264. Price 5s.

discoveries and theories from 1881 until the present time, and an acute assessment of the present textual problem. Less practised writers might have been content to give general descriptions of some of the many manuscripts under discussion, but Sir Frederic has managed to provide a quantity of details about the omissions and additions of the chief witnesses to the text, and his book, unlike some other excellent works which have been published or re-edited within the last decade, is entirely up to date.

Two points should be mentioned for the benefit of intending purchasers. First, the handbook is one that for its full understanding demands a reasonably good knowledge of Biblical Greek, to use a term which begs no questions regarding the origin and component parts of the Koine, but merely registers the fact that the book is concerned with the text of both the Old and the New Testaments. It can be read in a few hours without too great a strain upon the attention, but for a complete appreciation it must be studied with the Septuagint or the Greek New Testament text in hand. Secondly, as was already noted in an earlier number of this REVIEW, it makes very slight allusion to works by Catholic authors. In particular, Père Lagrange's great study of *La Critique Rationnelle*² does not seem to have been used, and this omission is greatly to be regretted because Lagrange's book, unlike most of its kind, provides a philosophy of textual criticism which cannot safely be ignored. It is, however, some compensation to read that, in Sir Frederic's judgment, while "absolute certainty in details is unobtainable, it is entirely justifiable to end on a note of hopefulness," since recent study has "tended to confirm the authenticity and general integrity of our texts, and to establish them on a firmer basis than ever" (p. 252). Moreover, since so many discoveries have been made in recent years, there is "every reason to hope that more discoveries may still be awaiting us in the sands of Egypt." A second-century Gospel, or a substantial part of the Diatessaron, may yet come to light.

The admirable edition of I Corinthians by Père E.-B. Allo, O.P., which was warmly praised in these columns,³ was later reviewed somewhat captiously by an Anglican contributor to the *Journal of Theological Studies*.⁴ Père Allo's learning, industry and acumen could not well be denied, but the conclusion was that: "In general, it may be said that the commentary is as satisfactory as the writer's presuppositions allow it to be; it is not, however, a scientific study of the meaning of the Epistle, inasmuch as the results of scientific research must always be accommodated to the needs of a particular dogmatic tradition." (The reviewer means that this is Père Allo's standpoint; he might no doubt have expressed his meaning better.) It is implied

² See CLERGY REVIEW, Vol. XI, pp. 403 ff.

³ CLERGY REVIEW, Vol. IX, pp. 438-40.

⁴ Vol. XXXVII, April 1936, pp. 210-11.

that "liberal" critics have "no particular dogmatic [or undogmatic] tradition" whose needs demand accommodation, though, it may be said, the quality of complete detachment is one that is sufficiently rare in their works. In any case, the critic may have much the same remarks to make about *Saint Paul: Seconde Epître aux Corinthiens*,⁵ which has recently made its appearance, and one may take leave to anticipate his objections. He will find in the present volume the same qualities of erudition and sane judgment, and that same unerring loyalty to tradition, which is the glory of Catholic exegesis. There is, needless to insist, plenty of room for varieties of interpretation in the study of this Epistle, and the author's introduction points in the first place to the lack of unanimity regarding the relation between the First and the Second Epistles. His own opinion, which is carefully set out, is that there were in all four epistles to the Church of Corinth, i.e., a precanonical epistle; *I Corinthians*; an intermediate epistle (like the precanonical, now lost); and, finally, *II Corinthians*. He rejects wholeheartedly any attempt to re-construct either of the lost documents out of the existing canonical writings.

As usual in Père Allo's works, the excursions are of peculiar interest. Among them are to be found discussions on the relation of the two Covenants in the allegory of the veil on the face of Moses, the various theories on the meaning of 5: 2-10 and their value, the sense of "Know no man according to the flesh" in 5: 16, the bearing of the collection for Jerusalem on St. Paul's plans, and the rôle played by Titus in this matter. Perhaps the most interesting is No. XVI on "La maladie de saint Paul" in 12: 7 ff., in which the various theories regarding the nature of the affliction (ophthalmia, epilepsy, nervous disease, intermittent fever, etc.) are passed in review. Like the writer of the note to this passage in the *Westminster Version*, Père Allo thinks that intermittent fever is "la dernière, mais très vraisemblablement la bonne," and reference is made to the writings of W. M. Alexander, Ramsay, Emmet, Wrede and others which have, to a greater or less degree, been in favour of this hypothesis. Marsh fever, as is well known, produces violent headache, extreme weakness, occasional delirium, and, at times, crises threatening the victim's life. On the other hand, the most inveterate fever of this kind permits of "lucid intervals" when the sufferer can do at least as much work as men in full enjoyment of health. In a matter where little is certain except the reality of the suffering and the need of fulfilling the conditions laid down by Lightfoot in *Galatians*, pp. 186 ff., this appears to be the most plausible explanation of the "thorn in the flesh." Père Allo does not appear to have read Dr. W. K. Lowther Clarke's essay "Was St. Paul a Stammerer?" in *New Testament Problems*,⁶ but actually the suggestion is reducible to the category of nervous disease, and

⁵ Gabalda, Paris, 1937. pp. lxxv.+387. 100 francs.

⁶ London, 1929. pp. 136ff.

Dr. Clarke himself does not seem to be very confident regarding the value of his hypothesis. This is only one of many points raised and adjudicated in this admirable and convincing commentary.

P. Urban Holzmeister, S.J., the professor of New Testament exegesis in the Biblical Institute of Rome, is well known as a scholar of vast erudition, and the latest addition to the *Cursus Sacrae Scripturae* is from his pen. It is *Commentarius in Epistulas SS. Petri et Judae, I. Epistula Prima S. Petri*,⁷ and the second part (II Peter and Jude) is said to be almost ready for printing. The first part, which is perhaps the most interesting for Catholics in this country, who are frequently required to argue the question of St. Peter's function and prerogatives, is an eighty-page *Vita Sancti Petri* which may be obtained separately.⁸ In it may be found six chapters which deal in turn with St. Peter's life before his call to the apostolate, Peter as our Lord's disciple before the Ascension, the apostolic work and primacy in the East after the Ascension, the period of the Roman Primacy, the chronology of St. Peter's Roman ministry, and some remaining facts regarding St. Peter's person and office. On all these questions the author's treatment is clear and objective, and he is careful to distinguish what is certain from what is probable or doubtful. So, for example, after a sufficient treatment of the duration of Peter's Roman ministry, the author concludes that, in the matter of the traditional twenty-five years of Roman primacy: "Quod ipsam sententiam attinet, ex eis, quae p. 59s. et p. 62-67 exponentur, elucebit, nec annum 42 pro initio ministerii Romani stricte probari posse nec annum 67 pro anno martyrii. Ideo duratio illa omnino dubia haberi debet" (p. 58). The commentary follows the usual lines of the time-honoured *Cursus* and, as in all the volumes, special attention is given to the theological bearing of the interpretations that are presented. Very full references are made to the relevant literature, but for the index we must await the publication of the second volume.

Dr. S. C. Carpenter, the present Dean of Exeter, has made a reputation as a scholarly and attractive writer on a variety of topics. His latest work is entitled *The Bible View of Life*,⁹ and is an excellent study of some leading topics in the Old and New Testaments. There is a delightful introduction "In Piam Memoriam H.S.H.", in which the true greatness and charm of the late Canon Henry Scott Holland's character are engagingly set forth, with the help of many quotations and a number of good stories. Among the various chapters one may be singled out, namely, Chapter VIII: "The Magic of Bible Words." There are many anthologies of Holy Scripture, but few writers before Dr. Carpenter can have made a more delectable choice

⁷ Lethielleux, Paris. pp. xiii.+421. 60 francs.

⁸ Lethielleux. pp. 80. 15 francs.

⁹ Eyre & Spottiswoode, London, 1937. pp. 269. 7s. 6d.

of passages illustrating the *medulla Sacrae Scripturae*. From the dogmatic standpoint there is something to be desired, but in the volume as a whole there is little that would not be accepted by a Catholic, apart from some statements in Ch. VI: "Literature and Criticism." It seems a pity that so few references are made to the deuterocanonical books, in particular Wisdom and Ecclesiasticus, but the general tone of the book and its sympathy with all genuine scholarship are admirable. It is to be hoped that it will help to restore a knowledge and a love of Holy Scripture which are so sadly needed at the present day.

III. PASTORAL THEOLOGY.

BY THE REV. T. E. FLYNN, Ph.D., M.A.

There is at the moment a stirring of political consciousness in Catholic England. *Quadragesimo Anno* has forcibly reminded us of our duty towards the sociological problem which, for the practical details of its solution, depends at least in part on political activity; and some Catholics, both clerical and lay, have shown themselves ready to indicate certain lines of advance. Catholic Action is largely conceived as Catholic Social Action; social study circles are being formed, and the students are not content with mere principles: they want to know how these may be applied. Men's minds are filled with the claims of the rival "ideologies" of Communism, Fascism and Democracy. The spectre of war has led to the discussion of the duty to fight for one's country and the questioning of the very possibility of a just war in our actual conditions. The thorny problem of the right to revolt has been raised by the tragic happenings in Spain. All of which means that the pastoral clergy are liable to be asked all sorts of difficult questions, the answers to which demand a thorough knowledge of Catholic principles formulated in a long series of pontifical utterances.

We know that to take part in political life is a duty of social charity, for every citizen ought to contribute as much as he can to the common good of his own nation. Catholics, bearing in mind this teaching of the Holy Father, should see that their political activity is based on Christian truth from which alone salvation for society as for the individual is to be expected. While Catholic Action as a movement holds aloof from party politics, it is awakening its members to a realization of their individual responsibilities as citizens, and it insists that in order to carry out their duties in the political arena they need a Christian inspiration for their political outlook.

Very few are so well acquainted with the great social encyclicals as to be able to summarize their teaching on particular problems. But the recent work of the Abbé D. Lallement of the Institut Catholique of Paris, *Principes Catholiques d'Action Civique*,¹ in the brief space of a hundred and fifty

¹ Desclée de Brouwer et Cie.

pages, does precisely this. The book is divided into three parts: *La Politique dans l'Ensemble de Nos Devoirs de Chrétiens*, *Les Grandes Exigences Humaines et Chrétaines dans la Vie Politique*, *Quelques Formes Particulières de l'Action Politique*. The subjects are treated with the utmost brevity in the form of question and answer, the answers being couched as far as possible in the very words of the encyclicals. The author refers frequently to the relevant passages from St. Thomas and to the classic work of Taporelli. A preliminary note indicates the easily obtainable French sources of all the documents cited in the text.

The whole plan is admirably conceived and executed and the author is to be congratulated on having produced a work which renders the greatest service to all who are engaged in promoting Catholic Action and most particularly to those who conduct study circles.

Fr. La Farge, S.J., has not hesitated to apply the principles of social justice and social charity to a particular and burning question. Although the subject-matter of *Inter-racial Justice*² is the Negro-White problem of America, the argument has a wider scope and is applicable (as the author claims) "to a multitude of similar inter-racial problems in [that] country and, indeed, throughout the world." It is very obviously applicable to the activities of the Third Reich and also to the conclusions of all those Nordic-minded people who are contemptuous of the religion or characters of the Latin races. For its fundamental contention is that "race," taken according to its common definition, is a myth. If it is supposed that race implies stability of hereditary mental and physical traits, which are clearly definable and pertaining to all members of the group, there is no scientific foundation for such a concept.

If anywhere, one would have supposed that this concept was justified in the case of the Negro or the Jew. But Fr. La Farge shows that the best recent research is against it even for the Negro.

He does not deny that there is an easily distinguishable population-group, but he maintains that its characteristics are to be ascribed to environment more than to heredity. In the name of justice he demands for the Negro full human rights, which include decent housing, equality before the law, recognition by trades unions, and full opportunity for educational development.

An important and interesting chapter is devoted to the question of segregation which, in so far as it implies compulsion, is condemned. While race prejudice is not the only source of inter-racial injustice, it is an important contributory factor, and Christian morality cannot condone it. In the chapter on Social Equality and Inter-marriage the author, while pleading for equality of rights and of opportunity, and for a proper

² By John La Farge, S.J. The American Press. \$2.00. pp. xii. and 226.

respect for the person of the Negro according to his cultural status, maintains that the Negroes themselves as a body prefer to find their associates among their own population-group and are not eager to marry outside that group.

Fr. La Farge's practical conclusions are contained in a "Catholic Inter-racial Program," which he lays down in Chapter XV. Its objective is to combat race-prejudice and establish social justice. This he considers to be a suitable opening for Catholic Action, and he has no difficulty in showing that it is part of the Church's apostolate.

The whole book is very well done, and one must find space for one word of congratulation on the very striking and artistic dust-cover.

Fr. Rebasher is obviously a "convert-minded" priest who is drawing on many years of experience in his book *Convert-Making*.³ He is right in assuming that the clergy realize their duty in respect of the "other sheep," and he may be assured of their readiness to learn anything that will tend to ensure the success of their mission. He insists on the importance of "making contacts," and discusses the various types of non-Catholic and the correct method of approach to each. The conditions with which he is familiar differ in some respects from those found in this country, as is particularly evident in his Chapter VIII, "Contacts through the School"; nevertheless, the bulk of his work is applicable to any country in which the Church enjoys freedom to move among a predominantly non-Catholic population. The author makes an important point in the fourteenth chapter, "Follow-up Work." An appendix gives an outline of graduated instructions for prospective converts. These lessons are only twelve in number but, as against that, it is to be observed that they are expected to occupy one or two hours each. Finally, there is a suggested Reading List.

To that reading list several new books might be added. *Plain Talks on the Catholic Church*⁴ is a series of broadcast talks which does credit alike to the author and to the wireless station 3 AW. The talks were addressed to all those who professed a belief in God. The consequences of belief in God, the nature of faith and its relation to reason, the gospel record, the divinity of Christ, supernatural life, the Church—these are the topics of the book. The exposition though popular is both scholarly and logical, the tone though friendly is very downright. It is a book to be recommended without reserve.

Fr. Roche has recently produced the third volume of his *Apologetics for the Pulpit*.⁵ The two earlier volumes have been noticed in the CLERGY REVIEW (Vol. X, 233 and Vol. XI, 149). This volume deals with the functions of the Church. The author

³ By Conrad F. Rebasher, S.S.J. Bruce, New York, and Coldwell, London. \$1.50. pp. xiii. and 162.

⁴ By H. A. Johnston, S.J. Burns Oates & Washbourne. 5s. pp. ix. and 179.

⁵ By Aloysius Roche. Burns Oates & Washbourne. 6s. pp. viii. and 269.

has accumulated much out-of-the-way matter which will serve to season pulpit instructions. Also the very titles of the sections will suggest interesting and useful topics for conferences; such are Celibacy, The Seal of Confession, The Holy Oils, The Canonization of a Saint, Why in Latin?, The Organ, Bells, etc.

Fr. Roche gave us another book earlier in the year: *Is It All True?*⁶ which he describes as "no more than a popular sketch, a sort of suggestion which might pave the way for a really scholarly yet readable Apologetic for the laity"; and he adds that "the subjects are more fully treated in the author's *Apologetics for the Pulpit, Volume One.*" The book contains a series of vigorously written chapters on such subjects as Science versus God, Evolution, Why Bother About Religion?, The Alleged Failure of Christianity.

A small book that may prove useful is *Could You Explain Catholic Practices?*⁷ It deals with a multitude of subjects about which Catholics should be informed, e.g., Preparing for a Sick-Call, Vestments, The Heroic Act, Religious Orders, Entering a Convent, The Index, The Badge of the Sacred Heart. The writing is bright and simple, and there are many small but clear illustrations in the text.

Two books consisting of reprints from *The Universe* are before us. The first is a series of meditations for the Sundays of the Church's year, entitled *He Is Faithful.*⁸ These meditations are built on the Sunday liturgy and they would serve as an admirable basis for the Sunday homily (four of them were printed in the CLERGY REVIEW Homiletics section). They are attractively written and manifest a competent knowledge and deep appreciation of the principles of the spiritual life. They provide excellent spiritual reading for the Sunday—or, perhaps better, for the previous Saturday night.

The other book, *Know Your Faith*,⁹ comes from the indefatigable Dr. Messenger, and is described as "a refresher course in the Catechism for older and younger Catholics." The author shows great skill in elucidating the Catechism answers and in amplifying them for an instruction.

*Catholic Religion*¹⁰ is the reprint of a well-established book which has been revised. It is very informative and full of details, which it is useful to have at hand. Its exposition of Catholic truth is extremely popular. For certain purposes that is all to the good, but there are many enquirers who will demand a more scientific treatment. The book contains a useful conspectus of ecclesiastical history and many interesting facts about the Church in America.

⁶ Burns Oates & Washbourne. 5s.

⁷ By Rev. Charles J. Mullaly, S.J. Apostleship of Prayer, New York. pp. vi. and 185. Wrapper 25 cents.

⁸ By "Viator." Burns Oates & Washbourne. pp. vii. and 162. 5s.

⁹ Burns Oates & Washbourne. pp. 90. 2s. 6d.

¹⁰ By the Rt. Rev. Charles Alfred Martin, LL.D. Herder. pp. 486. 3s.

QUESTIONS AND ANSWERS

NON-CATHOLICS AND IMPEDIMENTS.

At a recent clerical gathering, a parish priest stated that he was instructing a convert who had married her first cousin—also a non-Catholic—in a registry office, and he asked the opinion of those present as to what ought to be done about the marriage. A thought that the marriage was invalid on account of the impediment of consanguinity. He was contradicted by B who ventured to assert that non-Catholics are not bound by matrimonial impediments of ecclesiastical origin. C, submitting that only baptized persons whether Catholics or not were bound by such impediments, was of the opinion that in this case the marriage was to be presumed valid “ad normam can. 1014” on account of the doubtful baptism of both the Protestant parties. What is the true solution of this case? (L.F.C.)

REPLY.

The solution depends on the validity of the previous baptism.

(a) *All validly baptized* non-Catholics are bound by the laws of the Church unless they are expressly excluded, as they are, for example, with regard to *disparitas cultus* (Canon 1070). Whatever may have been the law in earlier times, it is now completely certain that all baptized non-Catholics are so bound. It is not explicitly stated in the Code, but it is there implicitly in such canons as 1099 or 1070. It may also be deduced from clauses in various *pagellae* of faculties permitting *Ordinaries* to dispense from certain impediments at the reception of converts.¹ In the above case, A's solution is correct. “*Id certissimum est, ac illi A.A. catholici qui de hoc dubitant, nesciunt quid dicant.*”²

(b) *The unbaptized* are indirectly bound by the matrimonial impediments when they contract marriage with a baptized person. When contracting marriage with another unbaptized person they are not bound by those impediments which are of purely ecclesiastical law; this is deduced from Canon 1038, §2, which declare the right, inherent in the supreme authority of the Church, to establish impediments “*pro baptizatis.*” In §1 the Canon states that it belongs to the same authority to declare authentically the impediments which are of divine law. The unbaptized, therefore, are bound by those impediments which are declared by the Church to be of divine law, whether natural or positive, for example, ligamen and impotence. The impediment of consanguinity between cousins is certainly ecclesiastical not natural law. “*Matrimonium in secundo et tertio gradu lineae transversae est certe validum, nisi lex civilis illud irritet, quia infideles constitutionibus canonicis non arctantur. . . .*”³

¹ Cf. Capello, *De Matrimonio*, ed. 3a, §66.

² Gasparri, *De Matrimonio*, §257.

³ Gasparri, *op. cit.*, §711.

The Holy Office, in a reply dated December 18th, 1872, directed that those converts were not to be disturbed who had contracted marriage before baptism within the forbidden degrees.

(c) *The doubtfully baptized.* As we had occasion to point out in the June number of this REVIEW, page 226, the Code has introduced a new presumption for deciding the validity of marriages already contracted by doubtfully baptized persons. Under the Code, that is to say from May 18th, 1918, the presumption favours the validity of the marriage. Assuming that the marriage in the above case had been contracted since this date, it is to be regarded as valid. "Saltem si agitur de matrimonio *contracto communior sententia* tenet, in jure ecclesiastico post Codicem in dubio de baptismo non amplius vigere praesumptionem de valore baptismi, sed unice extare praesumptionem de valore matrimonii."⁴ It is, however, a presumption which must yield to the truth. In order to meet the possible contingency of the baptism of one of the parties being established as valid at some later date, it is advisable *ad cautelam*, but not strictly necessary, to revalidate the marriage at the time the convert is received into the Church.

E. J. M.

FORM OF MARRIAGE AND DISPARITAS CULTUS.

(1) The Holy See has declared that children born of Protestant parents, baptized Catholics but never brought up as Catholics, are not bound by the form of Marriage. This includes children of "mixed marriages." Would this include an illegitimate child, whose mother is Catholic but whose father is a non-Catholic, who is baptized Catholic but never brought up as such? Further an illegitimate child whose father is Catholic and whose mother is non-Catholic? In both cases the child is never made legitimate by a subsequent marriage?

(2) Paul, a pagan, marries Anna, a Catholic, in the Catholic Church. The priest who assists at the marriage, in error, obtains a Dispensation from the Impediment of Mixed Religion. Later, Paul and Anna separate and now Paul wishes to become a Catholic and marry Margaret, another Catholic. Can it be said that the Ordinary, in giving a Dispensation from the Impediment of Mixed Religion, also implicitly gives one from the Impediment of Disparity of Cult, since the baptisms of many Protestants to-day are doubtful? If this is correct, Paul's first marriage seems to be valid. If not, his first marriage was invalid. (G.P.J.)

REPLY.

ad 1. The canonists do not usually advert to this point, but it is, we think, quite certain that the circumstance of legitimacy or illegitimacy is not one of the things to be examined in determining whether a person "ab acatholicis natus, etc."¹ is exempt from observing the form. It is simply irrelevant. The

⁴ *Periodica*, 1936, p. 153.

¹ Canon 1099, §2.

law states "ab acatholice" without distinguishing between those who are married and those who are not. It is a case where we should apply the familiar rule: *ubi lex non distinguit, etc.* That the law applies also to illegitimate children is expressly taught by Chrétien: "Debent esse nati ab acatholice, id est esse filii unius saltem parentis vel infidelis vel apostatae vel haereticus vel schismatici. . . . Quod valet etiam de filiis illegitimis."²

ad 2. What the Ordinary intended to grant can be discovered only from the document conceding the dispensation. Most of the forms we have seen contain also *ad cautelam* a dispensation from "disparitas cultus." On this heading, therefore, the marriage is valid or not, according to the terms in which the dispensation was granted. It cannot be decided by examining what the Ordinary would have granted had he known, or what the petitioning priest would have applied for had he not made a mistake. An "implied" dispensation was recognized, before the Code at least, in the case where a dispensation was granted from "disparitas cultus,"³ but it is quite evident that a dispensation from a prohibiting impediment, such as "mixta religio," cannot contain within it a dispensation from a diriment impediment, such as "disparitas cultus."⁴ In cases where the baptism of the non-Catholic is doubtful, and no dispensation *ad cautelam* has been obtained, the marriage is presumed valid until the non-baptism is certainly established.⁵

Supposing, as is quite likely, that a dispensation from "disparitas cultus" was given in this case *ad cautelam*, there arises an interesting question concerning the indissolubility of the marriage. If the non-baptism of one of the parties is certain, the marriage is not *ratum* and it can be dissolved by the Holy See *in favorem fidei*, even though it has been consummated. That this papal power extends even to those marriages which have been contracted *coram ecclesia* with a dispensation from "disparitas cultus" is now held by many to be certain. The bond (vinculum) of such marriages is a natural one whether contracted with or without a dispensation. If, therefore, the Holy See can dissolve the natural bond existing between a non-baptized person and a Protestant who is not subject to the impediment since the Code, there is no reason why this power cannot be used to dissolve the natural bond between a non-baptized person and a Catholic who has married with a dispensation. For the same arguments apply to both. But whether the Holy See has ever used the power in such a case is not very certain. "Potest Summus Pontifex, at non solet, solvere matrimonium contractum inter partem non-baptizatam et baptizatam in Ecclesia catholica cum dispensatione ab impedimento disparitatis cultus."⁶

E. J. M.

² *De Matrimonio* (ed. 1937), §222.

³ Cf. CLERGY REVIEW, VI, 1933, page 330.

⁴ Cf. Canon 49.

⁵ Canon 1070, §2.

⁶ *Jus Pontificium*, 1937, p. 153. Cf. also *Periodica*, XIX, 1930, page 89; CLERGY REVIEW, IV, 1932, page 503.

A KALENDAR PROBLEM.

Are those who follow their own Kalendar bound to recite the Office of the English Martyrs on May 4th? What is the meaning of the words in the decree attached to the Office of May 4th: "ab universo clero regulari ac saeculari Angliae quotannis recolendo"?

REPLY.

Previous to the Bull *Divino Afflatu* of Pope Pius X, whereby the New Psalter was introduced, there was a great number of festivals that were obligatory on Religious. As the New Rubrics seemed to contradict the previous custom of observing certain feasts, the matter was proposed to the Sacred Congregation of Rites. The said Congregation after due consideration of the matter gave the following reply (February 28th, 1914, No. 4312):

The rubrics for the recitation of the Divine Office according to the Bull *Divino Afflatu* clearly state which local feasts are to be observed and under what rank they are to be celebrated by regulars according to the general law, whether they have a proper Kalendar or use the Diocesan Kalendar. But since in times past the Holy See has granted by Indult certain feasts for the clergy—both secular and regular—of the kingdom, province or diocese, about which no mention is made in the aforesaid rubrics, the question now arises as to whether there is any obligation for regulars to celebrate these feasts.

The Sacred Congregation of Rites being desirous to make the whole matter clear, and also being anxious to state once and for all which Kalendar should be used by the Regular Orders, or the Congregations and Institutes of Religious, has decreed as follows:—

1. The Regular Orders must have an entirely proper Kalendar: the same Kalendar is to be used by the nuns and sisters of the same Order.

2. Congregations or Institutes of both sexes which are approved by the Holy See and have been constituted under one general head, *if they are bound to recite the Divine Office*, must also have a proper Kalendar.

3. Congregations and Institutes, which are approved by the authority of the Holy See or of the Ordinary, but which are not included under Section 2, ought to use the Diocesan Kalendar exactly as it stands, but, according to the Rubrics, they are to add the Offices specially granted to them.

4. Orders, Congregations and Institutes, which have a proper Kalendar, are only bound to keep the following local feasts: the Dedication and Titular of the Cathedral Church; and the more solemn feasts of the local patrons. They are no longer bound to observe the Offices formerly granted to any kingdom, province or diocese; nor are they bound to observe *local* feasts, which were formerly Days of Obligation, but on which the obligation of hearing Mass has been suppressed (i.e., Days of Devotion).

5. As regards the local feasts which they are bound to celebrate (as in Section 4), they must use the Office and Mass granted to the secular clergy, unless the same feasts are also granted to them with an Office and Mass, which are more proper.

6. If there are any grave reasons for the celebration of any local feasts (apart from those in Section 4), by any religious family, they are to be submitted to the S.R.C., so that, so far as may be necessary, they may be inserted in the *Kalendar*.

The Holy Father Pope Pius X approved the above resolutions and decreed that they are to be observed; all contrary Indults of any kind are revoked and even those which require special mention.

The following points may also be of interest: a Bishop, who is a Regular, must say the Office according to the rite of his diocese;¹ Regulars are not to observe the Office of the Patron of the Parish in which they dwell;² nor need they observe the Title of the Cathedral with an octave;³ but they must observe the Feast of the Title as a double of the first class in spite of any custom to the contrary.⁴ They are to observe the festival of the principal Patron as a first class feast, but without an octave, unless they have been given permission to keep the octave by reason of a special mention in the indult for the said feast.⁵

If a Community of Regulars be attached to a public church, it is bound to keep the festival of the Title of that church with an octave.⁶

Regulars and Religiosi, who do not use the Diocesan *Kalendar*, are not bound to recite the proper Offices of the places in which they dwell—except those of the Titular and Dedication of the Cathedral, and of Patrons—even though these same offices have a preceptive clause for both secular and regular clergy.⁷

But Regulars, who use the Diocesan *Kalendar*, must follow that *Kalendar* in the celebration of any festival, which, though formerly granted to them, is now granted to the Diocese but on a different day,⁸ which also applies if the festival is to be observed on the same day, but with a higher rank and with a proper Office, unless the Regulars are explicitly excluded from participation in the said concession of a proper Office.⁹ Such Regulars, however, are not bound to observe the Octaves proper to the Diocesan Feasts.¹⁰

¹ 181, ad 1, June 11th, 1605.

² 2148, ad 3, February 14th, 1705.

³ 2829, May 22nd, 1841.

⁴ 4053, ad 2, April 9th, 1900.

⁵ 1708, ad 5, March 20th, 1683; 2092, ad 1, February 11th, 1702.

⁶ 3397, Dub. IV, April 7th, 1876.

⁷ 4105, ad 1, December 6th, 1902.

⁸ 3041, ad 1, November 29th, 1856.

⁹ 3041, ad 2 et 3, *ibid.*

¹⁰ 2887, ad 1, June 14th, 1845; 3512, March 20th, 1880.

Lastly, in an answer to the Bishop of Newport and Menevia it was decreed that if the administration of any church of the secular clergy be given to the Regulars—even though they enjoy a proper Kalendar—they are to use the Diocesan Kalendar, since the people are accustomed to the celebration of the Diocesan festivals;¹¹ but if a secular priest should be placed in charge of a Regular church, he may and should follow his own Diocesan Kalendar.¹²

Hence, in conclusion, it follows: Regulars who use the Diocesan Kalendar must observe the festival of May 4th; likewise, Regulars who are in charge of a parish which formerly belonged to the secular clergy must also observe this feast. Other religious are not so bound.

The meaning of the clause “ab universo clero regulari ac saeculari Angliae quotannis recolendo” is that all religious are allowed to adopt this feast, provided the Office is similar or the same as the Office approved for the secular clergy, but that exempt religious are not bound to adopt it. If they do adopt it, then they are bound to observe the festival for as long as the secular clergy keep the feast. The point is that they do not have to petition for a special feast; all that is required is for them to ask that the feast may be observed and to refer to the decree of the Congregation of Rites attached to the Office.

J. E. H.

THE CIBORIUM.

What are the directions of the Church concerning the shape, material, etc., of the Ciborium? Is it strictly necessary that it should be covered with a silk veil? (J.M.)

REPLY.

Canon 1270: “Particulae consecratae, eo numero qui infirmorum et aliorum fidelium communioni satis esse possit, perpetuo conserventur in pyxide ex solida decentique materia, eaque munda et suo operculo bene clausa, cooperta albo velo serico et, quantum res feret, ornato.”

Rituale Romanum, tit. iv., cap. 1, n. 5: “Curare porro debet, ut particulae consecratae, eo numero qui infirmorum et aliorum fidelium, etc. (as in the canon) . . . ornato in tabernaculo inamovibili in media parte altaris positio et clave obserato.”

The texts use the word “pyx” instead of “ciborium,” the latter word being in common use for the larger vessel containing many particles, and the former for a smaller vessel containing the Benediction host or a few particles for communicating the sick. The older custom of reserving the Blessed Sacrament within a folded corporal has been forbidden: “huiusmodi abusus est omnino eliminandus.”¹³

¹¹ 3979, Dub. II, February 4th, 1898.

¹² 3979, Dub. IV, *ibid.*

¹³ *S.C.R.*, June 11th, 1904; *Periodica*, Vol I, p. 89.

(i.) The material of which it is made must be "solid and becoming." Glass is forbidden.² Copper gilt is not forbidden,³ though the *Caeremoniale Episcoporum* mentions "vas argenteum vel aureum."⁴ Silver gilt is the common form in use nowadays and, in many places, diocesan or provincial laws order the material to be at least of silver. The First Council of Westminster, Decretum XVIII, n. 1, requires this if possible: "Nihil lacerum, nihil squalidum, nihil vilioris quam decet pretii, in re sacra facienda sacerdos admittat. Calix et pyxis, si fieri potest, cuppam saltem habeant argenteam, intus inauratam." It is hard to imagine any church in England, in these days, so poor as to be unable to provide a silver gilt ciborium. Whenever the vessel is regilded it does not need to be blessed again.⁵ Whatever the material of which it is made the ciborium must be kept bright and clean within and without. In order to facilitate its purification many recommend that it should have a slight elevation at the base of the interior of the cup.

(ii.) The ciborium must have a well-fitted top or lid, "suo operculo bene clausa." Nothing is prescribed about the shape of the vessel and the lid, but the custom of some centuries favours the form of a chalice, i.e., a solid base, a stem supporting the cup having a knob in the middle. To facilitate the removal of the lid, and to accommodate the covering veil, the lid is usually surmounted by a small cross, crucifix or figure of Christ.

(iii.) The vessel is to be covered with a white silk veil. Many forms of this veil are in use, e.g., four strips of silk having the shape of a cross with equal arms. Inasmuch as the vessel is to be covered "coopta" by the veil, we think it is more correct if it has the form of a circle with a small aperture in the centre, thus covering the whole vessel like a tent. The veil may be ornamented with any suitable artistic symbols or emblems, but it should be noted that the veil must be white; occasionally it is so heavily embroidered with coloured silks as no longer to be recognizable as a white veil.

(iv.) Unlike the chalice it is not consecrated, but it is to be blessed with the formula in the *Roman Ritual*, tit. viii., c. 23, by any of the persons mentioned in Canon 1304, e.g., by the parish priest for churches or oratories in his territory, or by a priest properly delegated.⁶

E. J. M.

² *S.C.R.*, January 30th, 1880, n. 3511.

³ *S.C.R.*, August 31st, 1867, n. 3162 ad 6.

⁴ Lib. II, cap. xxix., n 2.

⁵ Canon 1305.

⁶ Cf. CLERGY REVIEW, Vol. XI, 1936, p. 418; and Vol. XIII, 1937, p. 73. The same rules apply as for vestments.

LEONINE PRAYERS.

(i.) It is agreed that it is more becoming for the priest to take the chalice from the altar after reciting the prayers, but can it be said that he is breaking some law or rubric in reciting the prayers whilst holding the chalice?

(ii.) Supposing that the priest follows the more becoming procedure, should he descend directly from the gospel corner or should he first go to the middle of the altar and bow to the cross?

(iii.) If he has to give Holy Communion immediately after the Last Gospel should the prayers be said before or after distributing Holy Communion? (PROPERANS.)

REPLY.

(i.) Without suggesting that the celebrant is guilty of a grave negligence of rubrics in reciting the prayers whilst holding the chalice, it appears to us that the practice is wrong, not merely because it is unbecoming, but because the rubrics cannot thereby be rightly observed. If the priest needs the card to read these prayers the rubric, *Ritus Celebriandi*, XII, 6, is broken by holding the chalice with the left hand and the card with the right: "sacerdos accipit sinistra, calicem, dexteram ponens supra bursam, ne aliquid cadat." If this objection is avoided, when the priest knows the prayers by heart, the practice is still unrubrical; for prayers are always to be recited with hands joined, failing directions to the contrary, for example, in those parts of the Mass where the hands are extended. All the writers on rubrics as far as we are aware, reprobate the practice of holding the chalice whilst reciting the prayers.¹

(ii.) "Sacerdos, expleta Missa, debetne se inclinare Cruci Altaris, antequam descendat ad praescriptas preces recitandas? Resp.: Inclinationem, de qua in casu, non praescribi neque prohiberi. . . ."² Some commentators, as Aertnys, direct the celebrant not to go to the middle of the altar, though he may, if he wishes, do so and bow to the Crucifix. They rely for this direction on the above reply of the S.C.R. Actually the reply deals solely with bowing to the Crucifix or not bowing, and it appears to many to be more fitting, and in accordance with the rule at the beginning of Mass, for the priest to descend from the middle of the altar; he may bow or not as he pleases.

(iii.) "Utrum preces praescriptas in quibusdam casibus, nempe vel alicuius parvae functionis vel Communionis distribuendae, peracta demum ista adnexa Missae ceremonia, recitare liceat; an subsequi Missam semper immediate debeant? Resp.: Preces . . . recitandae sunt immediate expleto ultimo Evangelio."³

E. J. M.

¹ Aertnys, *Compendium*, n.45; Groegaert, *Caeremoniale*, Pars II., p. 128; *Periodica*, 1936, p. 134.

² S.C.R., June 18th, 1885, *Decreta Authentica*, n. 3637, ad VIII.

³ S.C.R., November 23rd, 1887, *Decreta Authentica*, n. 3682.

BOOK REVIEWS

La Trappe in England. Chronicles of an Unknown Monastery. By a Religious of Holy Cross Abbey, Staplehill, Dorset. (Burns & Oates. 7s. 6d. pp. ix. and 224.)

Les Trappistines par Yvonne Estienne. (1 vol. in-80 de 396 pages, 8 illustrations hors texte. Prix 26 francs Belges. Desclée de Brouwer et Cie.)

A glance at the Table of Contents of the first of these books at once suggests a point of criticism: we have to read precisely one-third of the book before we come to England at all. But that criticism is forestalled by the writer in her Introduction, where she very reasonably argues that "it is impossible to understand [such a primitive form of monastic life] rightly without some knowledge, however slight, of the origin and development of monasticism itself." And, indeed, the book would be much the poorer had those first seven chapters been omitted. They provide an admirable survey of the growth of monasticism and of the history of the reforms associated with the names of Cîteaux and La Trappe. The seventh chapter, A Monastic Odyssey, tells of three years of wanderings of monks and nuns in ever recurrent peril of their lives, fleeing from France to Switzerland, thence to Austria, Russia, and Prussia, before they finally found rest and hospitality in Protestant England. We are familiar with the story of English kindness to the French emigrés priests and religious, but it is pleasant to see recorded here the genuine charity of German Lutherans towards these forlorn Cistercians.

The house of Our Lady of the Holy Cross was for twenty-four years under the external guardianship of the saintly Dom Augustin and was faithful to the spirit of his strict "reform." But in the latter years of that period there was such an abnormal death-rate among the nuns that their Diocesan, Bishop Collingridge, intervened, and the community was removed from the jurisdiction of Dom Augustin and the rule mitigated to some slight extent. This was a grievous blow to the sisters and especially to their holy and courageous superior, Madame de Chabannes, "the eldest daughter of Dom Augustin." But the Bishop would not accept her resignation, and at the age of seventy-six she died in the monastery which she had ruled for forty-two years. She had long entertained the idea of founding a daughter house in Ireland, and the story goes on to relate how that house was at length established and became autonomous in January, 1935. The last six chapters of the book are devoted to a detailed and very interesting account of the daily life of the Cistercian nun, with its constant silence, manual labour, liturgy and "lectio divina."

The anonymous author writes with an economy and precision only too rare in books of this kind, and her material is presented with an unfaltering judgment and a serenity of outlook that seem to reflect the single-mindedness and peace of the cloistered life at its best. Fr. Devas utters no more than the truth when he writes: "The house is happy in her chronicler."

Appearing almost simultaneously in French *Les Trappistines* gives a similar general account of the Order. In this case the writer is not a member of a Trappist community, but she writes as a most sympathetic observer. The first two parts of the book are devoted to the history of the "Cisterciennes" and to a full account of their way of life. The third part deals with their influence on the modern world, an influence which depends primarily on their life of prayer and penance, and secondarily on the contacts which they make with the women who have the grace to go to their monasteries as guests for short periods of retirement and prayer. Mdlle. Estienne writes with great charm and shows an intimate knowledge of her subject. Her work will serve the same purpose for France as its companion volume does for England.

T. E. F.

The Great God. By Very Rev. Tihamer Toth. (Herder. 8s.)

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IMPORTANT ANNOUNCEMENT

AS FROM JANUARY, 1938.

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The size of the REVIEW will be enlarged and new features introduced, and the cost to subscribers will be raised accordingly to the former price of £1 or \$5 per annum post free for the twelve monthly numbers.

The REVIEW will continue to be edited by the Very Rev. T. E. Flynn, Ph.D., M.A., who has been responsible for it as co-editor and then as editor since its foundation in 1930. The other regular features will also be continued by the same highly qualified contributors.

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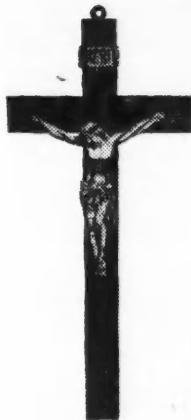
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